

THE
HUMAN HEART

Joshua Gill



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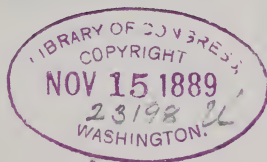
THE HUMAN HEART.

A BIBLE READING.

BY

REV. JOSHUA GILL.

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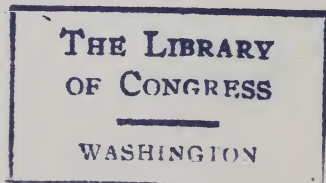
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THE HUMAN HEART.

A BIBLE READING.

INTRODUCTORY.

THE word "heart," when employed to express spiritual ideas, is always used figuratively. Literally speaking, the heart is the central organ of power in an animal body. When employed figuratively, it simply means the centre of things, the mainspring of action, the fountain of influence. It stands for character as distinguished from conduct. A man will *do* according to what he *is*. Jesus will recognize this principle and act upon it the judgment of the last day.

Matt. 25 : 23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed :

25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast, *that is* thine.

26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed.

The word "good" in the twenty-third verse represents the character or the state of heart of the servant addressed, while the word "faithful" represents his conduct. Then in the twenty-sixth verse the words "wicked" and "slothful" are used to express the same ideas. The good man will be faithful; the wicked man will be slothful. The wicked man cannot be faithful; the good man cannot be slothful. The state of the heart is indicated by the outward life. Deception and hypocrisy are possible for a brief time, but, in the end, what is in will come out, for "the tree is known by his fruit."

Prov. 4: 23. Keep thy heart with all diligence; for out of it *are* the issues of life.

Here we have the exact idea. The heart is a spring from which issue the streams that make up the sum total of a human life. If the fountain is kept pure, the streams will be pure also. Hence the exhortation, "keep thy heart with all diligence." The mere moralist will cultivate the outside to the neglect of the

heart; the Bible teaches us to keep the heart right, when the outward life will correspond as naturally as fruit to a tree. "The heart is the seat of true purity or impurity."

Matt. 12 : 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Here Jesus places the thought before us with great emphasis. A good tree brings forth good fruit; a corrupt tree brings forth corrupt fruit. In saving men, ourselves or others, begin by making the tree good; that is, make ourselves good. Any other course is time and energy thrown away. Reformation is not salvation. A man may reform himself, only God can *save* him. Salvation implies a radical change of character from bad to good. The heart is a treasury. The heart of a good man produces "good treasures." "Evil things" issue from the evil treasury of a bad man's heart. "There is truly treasure and hidden abundance in every man."

CHAPTER I.

THE NATURAL HEART.

THE heart is in a natural state when it is destitute of saving grace; when it is in a condition of natural or inborn depravity, inherited from Adam, the first sinner and progenitor of the human race. Everywhere, except in the realm of morals and religion, a state of nature is one of innocence and purity. But in this realm the natural heart is cold, dark, depraved and lost. For this reason Jesus declares, "Ye must be born again." Nature must be sup-
planted by grace.

Eph. 2: 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

St. Paul thus clearly sustains the view pre-

sented above. Here are some of the points he makes. The Ephesians were :

1. By nature the children of wrath.
2. So were others, the whole race. We all.
3. Fulfilling the desires of the flesh and of the mind.
4. Conversation (conduct) in times past in the lusts of the flesh.
5. Walked according to the course of this world.
6. According to the prince of the power of the air.
7. According to the spirit that now worketh in the children of disobedience.

The natural state of man, the natural heart, is thus shown to be anything but pure and clean. On the contrary it is "earthly, sensual, devilish"; "sensual, having not the Spirit." "The filth of the draught is not so great as is that of a heart uncleansed."

Jer. 17: 9. The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10. I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

A prominent evangelist has lately declared that this text expresses the state of a converted

man's heart. But how can that be, when by conversion he becomes a "new creature"? A radical change takes place at conversion. "The old things are passed away; behold, they are become new." To say that the converted or regenerated heart "is deceitful above all things and desperately wicked," is to confound things which differ, to make the new heart so much like the old heart that they cannot be distinguished. It is the natural heart which is deceitful and wicked. It has in it "the promise and potency" of all sin. As there are seeds of all weeds in the soil of the ground, so there are seeds of all evil in an unrenewed heart.

Isa. 57: 20. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21. *There is no peace, saith my God, to the wicked.*

What we have said finds in this text a striking confirmation. The sea is restless, so is the natural heart. The wicked have no peace. The sea casts up mire and dirt. So does the unclean heart. What is in the heart will come out. Mire and dirt, in language and conduct show the filthy condition of the natural heart. Disturbance, not peace, reigns in such a heart.

Ps. 51: 5. Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts : and in the hidden *part* thou shalt make me to know wisdom.

This text is a remarkable illustration of the reality and universality of natural depravity. David does not mean to teach that his mother was a sinner above other women. He is giving expression to a profound philosophy of the hereditary character of sin. God desires truth, or purity, in the inward parts, which is equivalent to demanding it. If men are naturally inwardly pure and truthful no such demand would be necessary. This text states the plain, clear truth. Men are born into this world with an evil nature. They are born, not good, but evil. God's demand is inward truth or holiness. David's cry for purging and washing would have no meaning, coupled as it is with a statement of his sinful conception, on any other hypothesis. "My birth tendencies are out of square of equity." "Reality, sincerity, true holiness, heart-fidelity ; these are the demands of God."

Ps. 58: 3. The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies.

The ninth article of the English creed illustrates this text and the whole subject so aptly that we subjoin a part of it: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation." Sin is a principle inherent in human nature; it is not contracted by contagion. Men sin naturally, though they may learn forms of sinning by observing others.

Gen. 6: 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

This is very strong language. "Wickedness" refers to the wicked conduct of the Antediluvians. Their "wickedness was great." But we are not at all surprised at that when we see what sort of hearts they had. "Every imagination of the thoughts of his heart was only evil continually." Here are seven emphatic words.

Read the text seven times, emphasizing a different word each time. It will grow on you. When men are as wicked as this what can God do with them? He destroyed the Antediluvians with water. Let us beware lest he destroy us with fire. These people were born depraved. When they died they certainly could not have been less than totally depraved. The language above can mean nothing less than total depravity.

Eccl. 9: 3. This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

Mark how completely evil takes possession of men. "The heart of the sons of men is full of evil." There is a class of thinkers who insist upon construing such texts literally; but when the Bible speaks of being "full of goodness," they declare such a thing impossible in this life. God, in their estimation, is not as strong as Satan. Satan (so they reason) can fill men with his spirit, but God cannot fill men with His Spirit.

Isa. 1: 5. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Notice the allegations made in this text :

1. Men are stricken by sin.
2. They revolt more and more.
3. The whole head is sick.
4. The whole heart is faint.
5. No moral soundness from head to foot.
6. Wounds and bruises and putrifying sores.
7. They have not been cleansed nor healed.

This is a true picture of an unrenewed man.

Zech. 7: 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

How hard sin makes the heart. As an adamant stone. It is impossible to write the law upon it until it is melted and molded by divine power. The fire of God alone can melt it.

Matt. 13: 15. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with *their*

eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

If a man's heart is naturally evil it is liable to wax worse and worse. And that is what the text teaches. For the heart to wax gross is to grow harder and more indifferent to truth, more bent to evil, and more taken up with worldly and selfish indulgences. No one is as bad as the adult Antediluvians were, at the beginning of their lives and all at once, but the heart waxes gross. Men increase in wickedness; they go from bad to worse. The new-born infant has the germ of all sin and wickedness, and all the possibilities of the Antediluvians, but it takes time and repeated sins to bring depravity to a state of perfection. "Sin, when it is finished, bringeth forth death."

Eph. 4: 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

1. Having the understanding darkened.
2. Being alienated from the life of God.
3. Through the ignorance that is in them.

4. Because of the blindness of their heart.

5. Being past feeling.

6. Given themselves over to lasciviousness (lustfulness).

7. To work all uncleanness with greediness.

Here is a case of sin gone to seed.

Matt. 15: 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught ?

18. But those things which proceed out of the mouth come forth from the heart ; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies :

20. These are *the things* which defile a man : but to eat with unwashen hands defileth not a man.

All of a man's vileness is in his heart. The outward act is the simple index pointing to the state of his heart. "They defile the man," that is, point to and show his vileness. It is not his hand that steals and murders ; it is his heart. It is not his tongue that lies and blasphemes ; it is his heart. It is not his brain that thinks (is responsible for) evil thoughts ; it is his heart.

Matt. 5: 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

The wicked, unclean deed has its birth in the

heart, and may be committed there though never consummated in the outward act.

“Whosoever hateth his brother is a murderer.”

Matt. 12: 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

1. A generation of vipers, poisonous reptiles.
2. Being evil, that is, having evil hearts.
3. A corrupt tree, a bad man.
4. Corrupt fruit, bad deeds.

5. Evil speakings, evil things, idle words, bad fruit of a bad tree.

6. The tree is known by its fruit.

7. Blasphemy against the Holy Ghost, which has never forgiveness, neither in this world nor in the world to come.

8. The tree is not good, but it may be made good by grace, then its fruit will be good.

Matt. 13: 18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

The parable of the sower teaches how men are saved by the word. It also teaches how, through various conditions and influences, he who hears the word may fail of salvation. This text shows a state of heart that is truly deplorable. It is like a wayside or hard travelled road. The seed cannot penetrate the soil and lies exposed to the birds who steal it away. These birds represent the devil. St. Paul speaks of a "hard and impenitent heart."

Matt. 15: 7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me.

This text gives us a description of the hypocritical heart. The mouth speaks of God, but the heart is not in the speech. Such people are without God and without hope in the world. They say, "Lord, Lord," but do not the will of God. Why should such persons want to say, "Lord, Lord"? Why should they desire to appear what they know they are not? Selfishness; and this shows more plainly than anything else the true nature of the unrenewed heart.

Luke 16: 14. And the Pharisees also, who were covetous, heard all these things: and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Other hypocritical characters are here brought to view. God's thoughts are not our thoughts, neither are his ways our ways. Man looketh on the outward appearance, but the Lord looketh on the heart. The evidence that the heart is still unrenewed is the fact that one holds human opinions and thinks human thoughts, and pays no regard to what God thinks and speaks.

John 13: 2. And supper being ended, the devil having

now put into the heart of Judas Iscariot, Simon's son, to betray him.

The devil caught away the seed sown by the wayside; the devil filled Ananias' heart to lie to the Holy Ghost; Elymas the sorcerer was full of all subtlety and all mischief, the child of the devil, the enemy of all righteousness, a perverter of the right ways of the Lord; all of which goes to show that the devil has very much to do with wicked men. They are his children; they partake of his nature; they are inspired by him to do evil things. According to the text at the head of this paragraph, he put it into Judas' heart to betray Jesus. The unrenewed heart is the home of Satan.

Acts 5: 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4. While it remained, was it not thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Here we have the case of Ananias in full. Satan is a liar and the father of it. He controls unsaved men, though perhaps they do not fully realize it.

Acts 7: 51. Ye stiffnecked and uncircumcised in

heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

Another representation of hard-heartedness, stubborn resistance to the Holy Ghost. Stiff-necked and uncircumcised. Such a heart is both unregenerated and unsanctified.

Acts 8: 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

A man whose heart is unrenewed is intellectually blind as to spiritual things. He thought the gift of God might be purchased with money. Put emphasis on the word "gift." No gift can be purchased. A gift is a *gift*. One with spiritual eyesight can see, but no one else can. When Paul was converted the scales fell from his eyes. No man's heart is right in the sight of God till sin and selfishness are cast out by divine grace.

Rom. 1: 21. Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imagination and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools.

23. And changed the glory of the uncorruptible God

into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves :

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

Here is another illustration of the same subject.

1. They knew not God.
2. They glorify Him not as God.
3. They were not thankful.
4. Became vain in their imaginations.
5. Their foolish heart was darkened.
6. Professing wisdom, they became fools.
7. Became idolaters of the worst sort.
8. God gave them up to lust and all uncleanness.
9. They changed the truth of God into a lie.
10. Set the creature above the Creator.

Rom. 1 : 28. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful :

32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Here again is sin gone to seed. "Sin," says St. James, "when it is finished bringeth forth death." Read the indictment over carefully, especially the last verse. These are not ignorant sinners, they are those who follow to ripeness the natural inclination of the natural heart. A reprobate mind is one abandoned to punishment without hope of pardon.

Rom. 2 : 5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

Rom. 1 : 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

A heart made hard by repeated sins, and made impenitent by persistent procrastination, accumulates wrath against the day of wrath. What an awful retribution awaits the hardened, impenitent sinner.

Gal. 5 : 19. Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

“The works of the flesh.” The “flesh” is only another name for the un~~re~~newed heart. This Scripture corresponds to that portraiture of Jesus where he says above, “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ; these are the things which defile the man,” *i. e.*, exhibit the defiled state of his heart. The “flesh” in St. Paul’s writings is often identical with the “carnal mind,” or the unrenewed heart in the text before us. “The flesh” is personified and his works are catalogued. What a horrid list ! Yet they are all in the unrenewed heart. The right occasion will bring them all out.

CHAPTER II.

THE RENEWED HEART.

THE heart of man is renewed when spiritual life has been restored to it. By nature it is destitute of life. "And you hath he quickened, who were dead in trespasses and sins." "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Some object to the term "renewed heart," and insist on using the term "new heart." Their reason for making this distinction is, that they hold the altogether untenable ground that the natural heart cannot be changed. It is, they say, thoroughly and irredeemably bad. They call it the "old nature." So they say that God creates a "new nature," which lives alongside of the "old nature." Between the two there is irreconcilable war. This "two nature" theory, as taught by those referred to, is false, decep-

tive and destructive. The truth is, that this "new heart" is the old heart renewed in the very image of God, in which it was created in the first place. "*You* hath he quickened." "*Ye* must be born again." It is not a new creation put in a man. It is the man himself raised from the death of sin to the knowledge and love of God. Just as Lazarus was the same Lazarus after as before his resurrection. So the converted man is the same man as before, only he is born or translated into a new life and a new world. He has been returned to the spiritual realm from which he fell in Adam. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins."

"Regeneration," says the late Rev. B. W. Gorham, "is the impartation of life to the human soul." Webster says it is "the new birth by the grace of God, that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law is implanted in the heart." Watson says, "Regeneration — a new birth; that work of the Holy Spirit by which we experience a change of heart." Scrip-

ture phrase conveying it is, "Born again," "Born of God," "Born of the Spirit," "A new creature," or creation, "Born from above," "Quickened," "Created in Christ Jesus unto good works," "Christ in you," "Partakers of his holiness," "Partakers of the divine nature."

1 Sam. 10: 6. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

9. And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

Saul, the first king of Israel, experienced a change of heart, or, as the margin reads, "God turned him another heart," that is, turned or changed him so that he had another heart. He was a changed man. The process by which the change was wrought is also stated; "the spirit of the Lord came upon him," and he was "turned into another man."

This corresponds to the words of the Lord Jesus in John 3: 5, 6, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The figure of birth here employed is a very simple one. Just as vegetable life and animal life are reproduced from seed planted under proper conditions, so when the seed of the kingdom, which is "the word of God," is planted in the heart of man under favorable conditions of the consenting will, the believing heart, the "good ground," there is spiritual life. It is the birth of the Spirit, because the Holy Spirit is the executive of the Godhead, and like the reproductive energy of nature, which makes the vegetable seed germinate, the Holy Spirit causes the seed of the Word to germinate in the believing heart, thus producing life.

Eze. 36: 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

The hard, stony heart gives way to the soft, fleshly heart; the old heart is made new. And to this agree the words of St. Paul: "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new." "Behold, they are become new," is the revised version, showing that the new heart is not the creation of a new entity, but the restoration of something lost. The

context in Ezekiel shows that the change is wrought by the Spirit of God, as we may plainly see by the next verse: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*." The new-born soul obeys God. That is its chief characteristic. "He that *is born of God doth not commit sin*." The obedience is not constrained and forced. It is not a legal bondage. There is a large degree of liberty in a new-born soul. It is "the glorious liberty of the children of God."

Eze. 11: 19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:

20. That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

This text is of the same import as the one above from the 36th of Ezekiel. The points taught are:

1. Another heart, different from the former one is given.

2. This change is wrought by the Spirit.

3. It is by belief in and obedience to the word of God.

4. And results in permanent obedience.

5. The people by this process become established as God's people.

Isa. 6: 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

This passage, while showing God's anger at the persistent rebellion of the people, is a powerful incidental proof text of the possibility and process of conversion or a change of heart. Note the points. Lest they should:

1. See with their eyes.
2. Hear with their ears.
3. Understand with their hearts.
4. Be converted and healed.

Isa. 55: 6. Seek ye the Lord while he may be found: call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts *are* not your thoughts, neither are your ways my ways, saith the Lord.

9. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

By a careful collection of the points taught in this passage we see "God's method with sinful man," in bringing him into harmony with Himself.

1. "Seek ye the Lord while He may be found." That means, "seek Him now."

2. "Call ye upon Him while He is near." "Behold, now is the accepted time; behold, now is the day of salvation."

3. "Let the wicked forsake his ways," that is, his outward sins.

4. "Let the unrighteous man forsake his thoughts," that is, his inward and secret sins. His heart sins.

5. "Let him return unto the Lord," showing that conversion or the new birth is a restoration to God's favor and fellowship.

6. "He will have mercy upon him." The sinner deserves no mercy. He cannot merit or purchase God's favor. Salvation is a free gift.

7. "Our God will abundantly pardon." Pardon is abundant. It is perfect, reaching to all the sins ever committed. It is a perfect pardon for all actual sins. God pardons as a king pardons. It is a royal bounty.

8. God's thoughts always are as far above ours as the heavens are high above the earth.

9. In the last two verses the certain and irresistible power of God's word as the instrument of salvation is pointed out, especially where it is received and believed. God's word is both an impregnable fort and an irresistible force. "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This corresponds to the word spoken by St. James: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he

was: but whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The seed of the word dropped in the heart is the "engrafted" or implanted "word which is able," or has power, "to save our souls." Obedience to the word is the surest proof that it is received by faith. St. Peter confirms this thought, as indeed do all the sacred Scriptures: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." And St. John gives a remarkable affirmation of the same doctrine: "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." The seed is the word. The sower sows the word.

Jer. 24: 7. And I will give them a heart to know me, that I *am* the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

The unrenewed heart knows not God: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, hav-

ing no hope, and without God in the world." But just as soon as the new birth takes place, and the "new heart" is given, then they have "a heart to know me, that I am the Lord." St. Paul counted this knowledge of immense value as shown in Philippians: "Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ." The knowledge of God is the highest knowledge possible to man. It brings peace, power and eternal life. Jesus is the medium through whom this knowledge comes to us, for He Himself declares, "He that hath seen me hath seen the Father." Jesus was in the Father and the Father was in Jesus. "I am the way, the truth and the life."

Jer. 31: 33. But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Look at the blessings of the new covenant:

1. Iniquities forgiven.
2. Sin remembered no more.
3. Knowledge of God.
4. The law put in the inward parts.
5. The law written in their hearts.
6. I will be their God.
7. They shall be my people.

This is the heritage of God's saved people.
To be a child of God is no mean privilege.

Matt. 18: 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

A child's heart is tender, teachable and trustful. So will ours be when we are truly converted. The importance of childhood or early conversion is emphasized by the following computation said to have been based on actual examination of a thousand individual Christians. Take one thousand Christians. It will be found that,

548 were converted before reaching the age of twenty.

337 were converted between twenty and thirty.

96 " " " thirty and forty.

15 " " " forty and fifty.

3 " " " fifty and sixty.

I was converted after reaching the age of sixty.

This comparison shows how hard it is for an old man to obtain a child's heart after living so many years in sin and neglect of God. Not that God's hand is shortened, or his ear heavy, but sin hardens the heart and blinds the mind, till conversions after sixty are only one in a thousand.

John 1: 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Our glorious privilege of being the sons of God is again set forth.

First, We have the conditionality of this privilege. "As many as received him." Some rejected Christ, and always to their own destruction. "Except ye repent, ye shall all likewise perish." "But as many as received him." To such he is a gift unspeakable. No hard toiling to obtain eternal life. Just receive Christ. And yet to receive Him to our hearts and homes and business and churches, to really receive him, means a radical reformation of our hearts and lives. To receive Christ is to submit utterly to his Spirit, law and example.

Second, Power to become sons of God. If the reception of Christ cuts us off from many worldly advantages, pleasures and gratifications, it introduces us to privileges divine, glorious and eternal. How hard it is for the unrenewed heart to weigh these things and exchange the cheap pearls of worldly seeking for the "pearl of great price."

Third, Then comes the birth, its nature and reality. It is a real birth, but by a new process, a divine process. "Of His own will begat He us with the word of truth." "Born again, not of corruptible seed, but of incorruptible which liveth and abideth forever." "His seed remaineth in him and he cannot sin, because he is born of God." This is a divine mystery, and yet how plain when studied in the light of Scripture and experience.

John 3: 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

First, Ye must be born again. The "musts" of Jesus lay on us an irrevocable necessity. "The Scriptures *must* be fulfilled." "The Son of man *must* suffer." "The Son of man *must* be lifted up." "They that worship Him *must* worship Him in spirit and in truth." "He *must* rise from the dead." "He *must* reign till he hath put all enemies under His feet." "This corruptible *must* put on incorruption." "He that cometh to God *must* believe."

"YE MUST BE BORN AGAIN."

There is **here** one alternative. To be forever shut out of the kingdom of God. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Within the kingdom or in outer darkness. There is no middle ground. And it is a spiritual birth—the work of the Holy Spirit. Water, the Scriptural symbol of the regenerating work of the Holy Spirit is used here, so that the symbol and the thing symbolized are used together. The philosophy of the new birth is explained by reference to the reproduction of life in the animal and vegetable kingdoms. But beyond these analogies, the whole subject is a mystery to be known to the initiated, but not explained

to rejectors and scoffers. The true seeker need not "marvel." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." They both are mysteries belonging to their different realms, and yet both are real and eternal births.

John 4: 13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

"In him," that is, in his heart. The new birth is symbolized, not only by water baptism, but by water presented under the figure of a well planted in the heart, "springing up into everlasting life." "Whosoever drinketh," that is, keeps drinking. Drinking is the symbol of believing, and believing must not be for once only; it must be a continuous practice. While the believer believes, or while the drinker drinks, the well will be in his heart and will keep springing up. He shall never thirst, that is, as one does who is not drinking. He will have a continual relish for the water, but he will not have that uncomfortable longing which thirst symbolizes.

Acts 3: 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

A change of heart. The order of truth in this verse is natural and logical:

1. Repentance. This always goes before true conversion. "Godly sorrow worketh repentance not to be repented of, but the sorrow of the world worketh death." Repentance is the utter abandonment of sin both in thought and deed. A sorrow that works repentance, and yet does not work this, is a spurious sorrow.

2. "Be converted;" or "turn yourselves," or "turn again." Having reference to the fact that God made us holy at the first and we are to turn again and become loyal to Him; or it may mean that we all as children are of the family of God by virtue of the atonement, and that conversion brings us back to childhood innocence.

3. "That your sins may be blotted out." A sponge wet in Jesus' blood wipes off the record of sins against our names when we repent and turn again. "Return unto me and I will return unto you."

4. "So that there may come seasons of

refreshing from the presence of the Lord.”
(Revised version.)

Acts 8: 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

The conversion of the Eunuch. How simple. He as seeker was reading the Word of God. Philip was sent to expound the Scriptures to him. Believing with all his heart he found salvation.

Acts 16: 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

How simple. Lydia “heard *us*.” She simply took in the gospel message. God opened her heart. She was baptized. Baptism is the outward symbol of the new birth. Her house then became the welcome home of the preachers.

Rom. 5: 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4. And patience, experience; and experience, hope:

5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

At least two things are taught in this passage and these two things take place at one and the same moment. They are first, *Justification*, which is equivalent to the pardon of all our past sins for Jesus' sake; and second, *Regeneration*, which is expressed in this case by the words "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Notice, the love of God is not poured *into* our hearts, but the Holy Spirit coming into our hearts sheds His love abroad there, and His love thus shed abroad awakens our love to Him and to our neighbor, and thus we have the highest proof that we are born again, for love is the fulfilling of the law. After this, according to St. John, "our love is made perfect."

Rom. 6: 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

The translation from sin to righteousness is here stated and the method of its accomplishment. "Ye have obeyed from the heart that form of doctrine which was delivered you." Heart submission to the truth brings a change of heart. We are servants to him to whom we yield ourselves servants to obey. Before conversion we yield to Satan and serve him in the commission of sin. But by changing masters, throwing off the yoke of Satan and taking the yoke of Christ, we became servants to God, having our "fruit unto holiness and the end everlasting life."

Rom. 10: 6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8. But what saith it? The word is nigh thee, *even* in thy mouth and in thy heart: that is, the word of faith, which we preach;

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Heart acceptance of the Word and mouth confession are the conditions set forth here upon which we may obtain salvation. "The word is nigh, even in thy mouth and in thy heart." Just believe it. Believing is agreeing. One reason why it is so hard for some to obtain salvation, is they have so many opinions of their own. They must abandon all their opinions and just take God's opinions as revealed in His Word.

2 Cor. 4: 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

The figure used here is very expressive. In the account of the creation in the first chapter of Genesis, after stating that "darkness was upon the face of the deep," a fit emblem of the natural heart, it proceeds in these incomparably terse and expressive words: "And God said, Let there be light, and there was light." This, St. Paul says, is the symbol of a sinner's conversion. That same God who commanded, and light suddenly sprang out of the darkness, speaks and light shines in our heretofore dark hearts. The result is, knowledge of God revealed to us in the face of Jesus Christ. Jesus

manifests forth the glory of the Father so that "he that sees Jesus hath seen the Father."

Gal. 4: 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

The word "adoption" describes the state of those whom God through Christ adopts as His sons, and thus makes heirs of His promised salvation. Thus Christians are called sons of God. They are made so by the regenerating power of the Holy Spirit. By the same Spirit they are assured of their relation to God. "The Spirit is sent forth into their heart crying, Abba Father," which is the same as "The Spirit itself beareth witness with our spirit that we are the children of God."

Col. 1: 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14. In whom we have redemption through his blood, *even* the forgiveness of sins:

15. Who is the image of the invisible God, the first-born of every creature.

1. The foundation of our glorious privileges in the gospel is the blood of "Him who is the image of the invisible God, the firstborn of every creature." How plainly that is set forth in the first chapter of the Revelation: "And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen." In heaven they sing the "song of Moses and the Lamb." "The blood of the Lamb" is the ground or price of our redemption. Let us never lose sight of this great truth.

2. We are "delivered from the power of darkness." Jesus is the power of God, the power of holiness, the power of light. "In Him is no darkness at all." On the contrary, Satan is the power of hell, of error, of sin, of darkness. To be "delivered from the power of darkness," is to be delivered from the dominion or reign of Satan and of sin.

3. "Hath translated us into the kingdom of

His dear Son." "Translated" is a strong and blessed word. Enoch was translated, that is, transferred from earth to heaven. So we, when we are converted, are transferred from a place of darkness to a place of light. We are transformed by the renewing of our minds, so that we no longer bear the image of the "earthly, sensual, devilish," but we bear the moral image of the heavenly, "delivered" and "translated." "It is good to be here," said Peter, when the Lord was translated. So say all who have been translated into this blessed kingdom of "righteousness, peace and joy in the Holy Ghost." "Hath translated us." We are in that kingdom as soon as we are "renewed in the spirit of our minds." The reign is broken and the reign of Christ begins.

4. "Meet to be partakers of the inheritance of the saints in light." If we are truly converted and follow on from that point to know the Lord, and do not backslide and return to the weak and beggarly elements of the world, heaven is sure. And what an inheritance!

5. Giving thanks, etc.

Gal. 6: 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Or "a new heart." This text strikes a heavy blow at forms and ordinances as a substitute for vital heart piety. Baptism occupies, we may say, the same place in the Christian system that circumcision did in the Mosaic system. But though living under the Christian dispensation, and though baptism is a Christian ordinance, it will never do to substitute this ordinance for the new birth. The water is but the symbol of the Spirit. When Jesus says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," the significance of the language is in the juxtaposition of the symbol and the thing symbolized. We shall find the same relation between the Holy Ghost and fire in the next chapter. Water is the symbol of the Spirit in His regenerating work. Fire is the symbol of the Spirit in His sanctifying work. Multitudes get the symbol (water) who never get the Spirit's work in regeneration. What we must be sure of is that we are "new creatures." This is the key to heaven.

Col. 3: 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

The word "man" is not in the original.

"The new man" corresponds to "the new heart." Man was created in God's image, and when he is converted he is restored to his lost estate. The image of God is brought back.

2 Peter 1: 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

How simple the gospel method is. We have,

1. Escape from worldly corruption on account of evil desire.

2. We become partakers of the divine nature by the operation of the Holy Ghost in the new birth. We are "born from above," "born of God."

3. By simple faith in the exceeding great and precious promises. Because a thing is simple we are not to conclude that it is therefore small. Faith is a simple thing, but it is yet a mighty thing. By it we are linked on to the power of God by which we are changed from nature to grace.

1 John 3: 5. And ye know that he was manifested to take away our sins; and in him is no sin.

6. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him

7. Little children, let no man deceive you: he that

doeth righteousness is righteous, even as he is righteous.

8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1. He was manifested to take away our sins.

2. Whosoever abideth in Him sinneth not.

3. Whosoever sinneth hath not seen him neither known him.

4. He that doeth righteousness is righteous even as he is righteous.

5. He that committeth sin is of the devil.

6. Christ was manifested to destroy the works of the devil.

7. Whosoever is born of God doth not commit sin.

8. His seed (the Word) remaineth in him and he cannot sin.

9. The children of God are manifest by righteousness.

10. The children of the devil are manifest by committing sin and loving not their neighbors.

The sixth verse is one that we especially need to lay to heart. "Whosoever sinneth," as many professed Christians admit they do in thought, word and deed, "hath not seen Him neither known Him." Instead of its being a sign of humility to confess that you are sinners, it is a sure sign that you do not know anything about Jesus Christ and his salvation. There are multitudes of church-members who are taught that they must make these doleful confessions daily. If they would read the Bible for themselves, they would see that God's plan is to save them from sinning and from sin.

CHAPTER III.

THE ENTIRELY SANCTIFIED HEART.

EVERY true Christian has a renewed heart, and a renewed heart is sanctified in part, is partially pure. But a heart which is entirely sanctified, is entirely pure, clean and holy. Every child of God is a saint or holy person, but every child of God is not entirely pure or holy. Notice the following distinctions :

Every converted (or regenerated) person is holy, but the holiness in him is opposed by remaining depravity.

2 Cor. 7 : 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Every converted person has the Spirit, but only the entirely sanctified have the fulness of the Spirit.

Acts 2: 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Every Christian is sanctified, but every Christian is not wholly sanctified.

1 Thess. 5: 23. And the very God of peace sanctify you wholly ; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful *is* he that calleth you, who also will do *it*.

Every Christian is cleansed, but every Christian is not wholly cleansed; that is, he may be cleansed as to his actual sins, and yet not be cleansed as to his original depravity.

James 4: 8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners ; and purify *your* hearts, *ye* doubleminded.

A man may have on the armor of God and yet not have on the whole armor.

Eph. 6: 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

A man may have the life of God in his soul and yet not the abundance or fulness of life.

John 10: 10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

There may be love in a heart not entirely pure, but the end of the commandment is love out of a pure heart.

1. Tim. 1: 5. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned.

A soul may be alive from the dead, but not spiritually well. Inbred sin is in the nature of disease and induces weakness, and relapse into a state of death.

Jer. 6: 14. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

Jer. 8: 22. *Is there* no balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people recovered?

There may be a degree of patience in a believing soul, but only those who "let patience have her perfect work," are "perfect and entire, wanting nothing."

James 1: 4. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

All Christians have faith, but all do not have a faith that excludes unbelief.

1 Thess. 3: 10. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

All Christians have love, but "he that feareth is not made perfect in love."

1 John 4: 17. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Hope *vs.* the full assurance of hope.

Heb. 6: 11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end.

Peace *vs.* perfect peace.

Phil. 4: 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Joy *vs.* fulness of joy.

John 16: 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

The will of God *vs.* "that ye may stand perfect and complete in all the will of God."

Col. 4: 12. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

A new birth *vs.* a circumcised heart.

John 3 : 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Deut. 30 : 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

Doing right *vs.* doing right with a perfect heart.

2 Chron. 25 : 2. And he did *that which was* right in the sight of the Lord, but not with a perfect heart.

Longsuffering *vs.* all longsuffering.

1 Tim. 1 : 16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Goodness *vs.* full of goodness.

Rom. 15 : 14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Temperance *vs.* abstinence.

Eph. 5 : 18. And be not drunk with wine, wherein is excess ; but be filled with the Spirit.

Deut. 6 : 4. Hear, O Israel : The Lord our God *is* one Lord :

5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be in thine heart :

7. And thou shalt teach them diligently unto thy children, and shalt talk of them while thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Perfect love was God's command upon his chosen people Israel. Perfect love is God's demand on all his intelligent creatures, in heaven and in earth.

1. The measure of our duty is love.

2. The measure of love is perfection.

3. The measure of perfection is our capacity supplemented by God's power. "With all thy heart." "I will circumcise thy heart to love."

This love was to be taught the children. It was not for adults alone, nor for a special class, but it was universal, all-comprehensive.

Deut. 10: 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

13. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good ?

14. Behold, the heaven and the heaven of heavens *is* the Lord's thy God, the earth *also*, with all that therein *is*.

15. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

The law of perfect love is reiterated with emphasis, and the circumcision alluded to above is formally required. Circumcision will be found to be a symbol of entire sanctification. The child was born before it was circumcised. Circumcision was the removal of the hindrances in the heart to perfect love. St. Paul tells the Romans that true "circumcision is that of the heart, in the Spirit and not in the letter."

Deut. 30 · 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

This text states the whole truth formally and unequivocally.

1. God demands perfect love.

2. He will regulate the heart so that perfect love will be natural to it.

3. This circumcision is therefore the entire removal of that natural bias to sin and rebellion which we inherit from Adam. This is entire sanctification.

Deut. 30: 11. For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13. Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14. But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

St. Paul, in Romans 10, quotes this text and gives its true spiritual import. The process of cleansing the heart is the faith process. "The word of faith which we preach," says St. Paul, "is nigh thee, in thy heart and in thy mouth." Heart faith and mouth confession will always bring the blessing of heart purity.

1 Kings 8: 61. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

Heart perfection or perfect love was the standard set up for all God's ancient people. By this they were measured, and accepted or rejected. He requires nothing more. He will accept nothing less.

1 Kings 15: 1. Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2. Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

3. And he walked in all the sins of his father, which he had done before him : and his heart was not perfect with the Lord his God, as the heart of David his father.

4. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem :

5. Because David did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

Abijam, king of Judah, did not have a heart perfect with the Lord his God. David's heart was perfect, save in the matter of Uriah, all the days of his life. God blessed Abijam for David's sake, showing what immense influence a man has with God whose heart is perfect in his sight.

1 Chron. 12: 38. All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel : and all the rest also of Israel *were* of one heart to make David king.

These men wanted David for king and they wanted nobody else. Their hearts were a unit in this matter. Thus may our hearts be with

the Lord our God. We can get our hearts so cleansed that we can fully adopt the language of David when he says, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Before our hearts are fully cleansed they are liable to be somewhat divided. But when the remains of inbred sin are expelled they become a unit for God.

2 Chron. 15: 17. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

2 Kings 20: 3. I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

2 Chron. 25: 1. Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2. And he did *that which was right* in the sight of the Lord, but not with a perfect heart.

Here are three kings. Asa's heart was perfect all his days. Hezekiah walked before God in truth and with a perfect heart. These two men represent and illustrate the pure in heart. Amaziah is a different sort of a man. He did that which was right in the sight of the Lord, but not with a perfect heart. He represents

and symbolizes the Christian who is not fully sanctified. He serves God, but not wholly.

Ps. 10 : 2. I will behave myself wisely in a perfect way. O when wilt thou come unto me ? I will walk within my house with a perfect heart.

David, Hezekiah and many others make an open profession of perfection. If they had lived in our day, they would have received many a caution about the danger of making "high professions." David's house was a good place to test the state of his heart. A man who can walk perfectly in his own home, is one whom it is safe to trust.

Ps. 19 : 12. Who can understand *his* errors ? cleanse thou me from secret *faults*.

13. Keep back thy servant also from presumptuous *sins* ; let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

The Psalmist prays for heart purity. He desires to be saved from :

1. Secret faults, faults of the heart.
2. Presumptuous sins, wilful sins.
3. And the great transgression, unforgivable sin.

4. Sins of the mouth.

5. And sins of thought.

This is a comprehensive catalogue. Would to God all Christians were as free from sin as the Psalmist desired to be. And was not his prayer answered? His character proves that it was.

Ps. 24: 3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Ps. 79: 1. Truly God *is* good to Israel, *even* to such as are of a clean heart.

Who will reach heaven at last? Who enter into close, intimate fellowship and communion with God on earth? Who shall have constant access into the holy of holies? "He that hath clean hands" does not commit sin. "And a pure heart" has been cleansed from all inherited depravity. "Who hath not lifted up his soul unto vanity." Vanity is a common exhibition of inbred sin. "Nor sworn deceitfully." He "swears to his own hurt and changes not." A man free from vanity and who will tell the truth *every time*, he is fit for heaven. Sudden death to him would be sudden glory. Truly "God is

good to such as are of a clean heart." There is every evidence that they are favorites of the Almighty. Alas! how few there are in comparison to the whole number of professing Christians.

Ps. 51: 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts; and in the hidden parts thou shalt make me to know wisdom.

7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9. Hide thy face from my sins, and blot out all mine iniquities.

10. Create in me a clean heart, O God; and renew a right spirit within me.

Notice here:

1. The doctrine of inherited depravity (verse 5).

2. God's demand of heart purity (verse 6).

3. Prayer for inward purity (verses 7-10).

4. In the ninth verse there is prayer for pardon for actual sins.

5. The work of purifying the heart is a divine work. God must create it.

6. The renewal of a "right spirit," means a

"constant spirit." Make me clean and keep me clean.

Ps. 103: 1. Bless the Lord, O my soul: and all that is within me, *bless* his holy name.

No one can fulfil the terms of this text with inbred sin still remaining in his soul. Inbred sin is unruly and untamable. It will sometimes behave pretty well, when it is humored and coaxed, but it cannot be relied on to praise God. It will be sure to be out of humor just at the moment when it is called upon to bless the Lord. Only a pure heart can be relied on to praise God, because only a pure heart is a unit for God. All the powers of a sanctified soul are attuned to God's praise.

Ps. 119: 32. I will run the way of thy commandments, when thou shalt enlarge my heart.

Running in the way of God's commandments implies not only great activity, but wonderful spontaneity and enthusiasm. These qualities do not come to a man till his heart has been not only changed, but "enlarged." When one has experienced full salvation, he then can appreciate the meaning of this text.

Ps. 139: 23. Search me, O God, and^r know my heart: try me, and know my thoughts:

24. And see if *there be any* wicked way in me, and lead me in the way everlasting.

A very profitable prayer for all of us to frequently offer. We must "keep our hearts with all diligence." It is easy for Satan to drop a seed thought of evil into even a pure heart. And how quickly he can raise a crop if we do not watch! Eve is an example of this. God gave her the truth, but instead of believing it and fashioning her thoughts and conduct by it, she substituted Satan's falsehood, and how quickly she fell into sin and pain, dragging her whole posterity with her.

Isa. 6: 5. Then said I, Woe is me! for I am undone because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7. And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged.

8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

This passage teaches unequivocally the second work of entire heart cleansing.

1. Isaiah was favored with a view of the holiness of "the Lord of hosts," and of the angelic beings which form his escort. The whole place and atmosphere appeared to be filled with the spirit of holiness.

2. Isaiah was convicted, not of guilt, but of uncleanness. The presentation of holiness in word and example showed him that his own heart was unclean. The lips here are symbolical. "Out of the abundance of the heart the mouth speaketh." Psalms 5: 9, explains this particular point: "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."

3. Confessing his uncleanness, one of the seraphim was sent to touch his lips with a live coal from the altar. Purifying by fire is a symbol in the whole Bible of entire sanctification. "Thine iniquity is taken away and thy sin is purged."

4. His readiness to go anywhere for the Lord was a sure token that the work was done. Only entirely sanctified people can be relied on to respond quickly to calls for difficult tasks in the Lord's vineyard.

Jer. 4: 3. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; let my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

Fallow ground is unused ground. The average Christian's heart is fallow ground. "Break up your fallow ground." Plow it, and pulverize and soften the soil. "Sow not among thorns." Thorns symbolize inbred sin. Study the parable of the sower, Matt. 13. Don't try to raise a crop in a heart full of the thorns of inbred sin. Eradicate them. The good ground of the heart is ground that has been freed from thorns of inbred sin.

Circumcision we have already explained. It is always a symbol of heart cleansing.

Ezek. 36: 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them.

“A new heart” generally stands for the new birth, but cleansing from filthiness is the proper symbol for entire sanctification. The twenty-seventh verse also suggests the second work. So that the whole passage may be taken to represent the whole work of grace, including pardon, regeneration, heart cleansing and perfect obedience to God’s law through the indwelling of the Holy Ghost.

Zech. 13: 1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Sin and uncleanness are not intended to mean exactly the same thing, for the Bible does not speak tautologically. Sin probably stands for actual sin, and uncleanness for original sin. The fountain of Jesus’ blood cleanses both. First the actual; second, the original or inherited sin or depravity.

Matt. 3: 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire:

12. Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

John baptized with water unto repentance. In Mark 1: 4, it says that "Jesus did baptize in the wilderness and preach the baptism for the (or unto) remission of sins," from which it appears, as we have before stated, that water baptism is in the Bible used as a symbol of the new birth or the washing away of sins or actual transgressions. Jesus did not baptize with water, though his disciples did. Jesus baptized with fire, or as John foretold in the passage before us, "He shall baptize you with the Holy Ghost and with fire." As water was the symbol of the Spirit in regeneration, so fire is the symbol of the Spirit in entire sanctification. Jesus' baptism was fire baptism. It symbolized the deeper work of the removal of innate depravity. Water is a cleanser, but fire is a more powerful agent for purifying. Water washes off our sins; fire burns out inherited depravity.

Matt. 5: 8. Blessed *are* the pure in heart: for they shall see God.

Here is our Lord's testimony to heart purity in the Sermon on the Mount. The "pure in heart" represent a distinct class of believers. They are not simply regenerated believers; they are those whose hearts have been so puri-

fied that nothing but pure streams flow out of them. There are times when any ordinary believer behaves as well as the pure in heart, but the pure in heart are uniformly and constantly exhibiting the fruits of purity. They are "blessed," a word expressing a deeper meaning that can be expressed by the word "happy." "Blessed" conveys the idea of deepness, genuineness, stability, sweetness, undisturbedness. "They shall see God," that is, they shall see the God-man when he comes to make up his jewels, and they shall dwell in his presence and enjoy his blessed sway forever. But to see God, means something blessed here and now. They see God in daily life and happenings. They recognize his hand in every event and are conscious of his care and guidance.

Matt. 5: 43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

45. That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

47. And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Christian perfection is nothing less, nothing more than perfect love. There is no other respect in which we can be perfect as God is perfect. And the context confines the whole discussion to love. Perfect love:

1. Expels hate.

2. Enables us to love our enemies.

3. To do them good, bless them and pray for them.

4. All God's children do this when they become like their Father.

Perfect love enables *us* to make *our* sun to rise on the evil and on the good, and to send rain on the just and the unjust. Love that is not made perfect would sometimes skip those whom we esteem evil. Perfect love "bears all things," and "never fails." Partial love loves those who love us and salutes only those who belong to our church.

Matt. 22: 35. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36. Master, which *is* the great commandment in the law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbor as thyself.

40. On these two commandments hang all the law and the prophets.

The law of perfect love is here stated by Jesus himself. It is perfect love to God and equal love to our neighbor, that is, equal to the love we bestow upon ourselves. "On these two commandments hang all the law and the prophets." There is nothing beyond this. The Old Testament saints were enabled to fulfil this law as we have seen; how much more we who "are come to Mount Zion, and unto the city of the living God," and to Jesus and the sprinkled blood!

Luke 8: 15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

The parable of the sower is suggestive. There were four kinds of hearers.

1. The wayside — indifferent, hardened.

2. The stony ground — superficial, vacillating.

3. The thorny ground — hearts full of inbred sin.

4. The good ground — hearts purified and cleansed so that the crop takes all the virtue of the soil.

John 7: 37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water

39. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

A clear reference to the Pentecost. Believers were to receive Him, and the prophecy of Joel was fulfilled on that great day, when they were “all filled with the Holy Ghost,” as recorded in Acts 2. “Out of his inward parts shall flow rivers of living waters.” No Christian experience can correspond to this, except that of the entirely sanctified. And in this there is a perfect correspondence. The issues of life flowing from an entirely sanctified man are like rivers of living waters. When we are converted we get the well; but when we get entirely sanctified, rivers flow out of that supreme fulness which fills our hearts.

Acts 2: 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

A whole volume might be written on the relation of Pentecost to the work of entire sanctification. The apostles were converted before, but they were sanctified after. The all-absorbing theme after the Pentecost, and the oft repeated question to the disciples was, "Have ye received the Holy Ghost since ye believed?" (Acts 19: 2.) St. Paul himself was converted one day on his way to Damascus, at the very moment that he cried, "Lord, what wilt thou have me to do?" Three days later Ananias put his hand upon him and he received his sight and was filled with the Holy Ghost, exactly as they were at Pentecost (Acts 9: 17).

Acts 15: 8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9. And put no difference between us and them, purifying their hearts by faith.

1. The people referred to are the Gentile converts.

2. They were treated just like the Jewish converts.

3. Their hearts were purified by faith.

4. When? When they received the gift of the Holy Ghost.

5. The Jews received it, namely, the disciples, "we" at the outpouring on the day of Pentecost. The Gentiles got it later, but they got it in the same way, by the gift of the Holy Ghost.

6. Both Jews and Gentiles were disciples, converts, believers, before this heart-cleansing power was bestowed.

7. Who testifies that these two classes had received heart purity by the gift of the Holy Ghost? "God, which knoweth the hearts, bare them witness." God, by the Holy Ghost, purifies and bears witness to the work.

Rom. 2: 29. But he *is* a Jew, which is one inwardly, and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Circumcision, as we have before shown, symbolizes the cleansing of the heart after conversion. The text before us in every word breathes a deep spirituality, something beyond the average Christian life of the justified believer. No mere observer of ordinances; no one who challenges the admiration and favorable judgment of

men is described. Here is a man whom God, that sees the heart, approves. A holy man, one who possesses truth in the inward parts, purged and cleansed. —

1 Cor. 3: 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

This text shows the working of carnality in the hearts of believers.

1. 't keeps them in a childhood experience.

2. It induces poor spiritual digestion.

3. It excites envying, strife and divisions.

4. It leads Christian brethren to "walk as men," that is, as men of the world, and not in all things as followers of the meek and lowly Jesus.

2 Cor. 1: 20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God:

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Four things are plainly revealed in this text:

1. Establishment in Christ. This of itself is something more than conversion.

2. Anointing from God. Oil, with which anointing of prophets, kings and priests was performed, is an emblem of the Holy Spirit. Unconverted sinners are never anointed. After conversion believers are privileged to be anointed with the Holy Ghost. They "have an unction from the Holy One, by which they know all things." It is a part of that second work of the Holy Spirit by which they are cleansed from all sin, and anointed with a spiritual unction, to the end they may plainly know God, and joyfully and successfully prosecute the work of salvation to which they are called.

3. Sealed. This is another of those spiritual processes that belong to the higher life. Sealing was "with that Holy Spirit of promise." The sealing was "unto the day of redemption." It confirms us in our ownership of that eternal life promised us in the gospel.

4. The earnest of the Spirit in our hearts. A similar idea to the one preceding. An earnest is a pledge to be surrendered when the thing promised is delivered up — or it is a part of the thing promised paid down as a pledge that the balance will be forthcoming in due time. A seal *may* be broken and an earnest *may* be surrendered.

Eph. 3: 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

17. That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height ;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen.

1. The inner man strengthened with might by His Spirit ; a glorious full salvation process.

2. Christ dwelling in the heart by faith. Emphasize the word "*dwell*." The indwelling Christ is a full salvation idea.

3. Rooted (like a tree) and grounded (like a building) *in love*; another exclusively full salvation thought.

4. "Comprehending with all saints," even those who have entered the highest spiritual attainments, "the breadth, length, depth and height," and *to know* the love of Christ which passeth knowledge. To know what passeth knowledge is a full salvation paradox. No one can comprehend the thought except him who "comprehends with all saints the breadth, length, depth and height" of the fathomless extent of perfect love.

5. "Filled with all the fulness of God." Like a vessel in the sea. It is in the sea and the sea is in it. It is filled with all the fulness of it. It would take in more if it had greater capacity.

6. Glory to God who can do exceedingly abundantly above.

Phil. 4: 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

1. Full salvation delivers us from anxiety.

2. Everything in our lives is opened out before God by prayer and supplication with thanksgiving. There is no perfect prayer without these three things.

3. The peace of God which passeth all understanding shall keep the inner life. Emphasize every word in this text if you want to get the sweetness out of it.

1 Thess. 3: 12. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13. To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Entire sanctification makes possible and practical and certain, increasing and abounding love towards the brethren and to all men. No other type of religious experience will do this for us. The end in view is establishment of heart in unblamable holiness, not before men; they will never cease to blame us; but before God, who knows what holy motive is. Holiness has to do especially with holy motive.

1 Thess. 5: 16. Rejoice evermore.

17. Pray without ceasing.

18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19. Quench not the Spirit.

20. Despise not prophesyings.

21. Prove all things; hold fast that which is good.

22. Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful is he that calleth you, who also will do *it*.

From the 16th to the 22d verses, St. Paul requires us to do things that we cannot do without the experience of verse 23. Our whole tripartite being is to be entirely sanctified, and we are to be preserved blameless unto the coming of our Lord Jesus Christ. This certainly proves that the work of entire sanctification is to be wrought in this life, and that the practical life that holiness enjoins, is to be lived in this world.

1 Tim. 1: 5. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned.

The end of the commandment is the object in view. No man has come up to God's ideal of Christian character till he obtains perfect love. There is much growth, development and discipline after that, in this world and the next, but

when we have arrived at a place in our experience where love flows out of a pure heart, we have fulfilled the law, or rather are fulfilling the law, for "love is the fulfilling of the law."

A good conscience is the same as "a heart sprinkled from an evil conscience," or an "undefiled conscience," a "good conscience."

"Faith unfeigned" is an honest, sincere, pure faith, unmixed with doubt.

2 Tim. 2: 22. Flee also youthful lusts. but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Here we have St. Paul exhorting Timothy to associate with holiness people. Those who have experienced the blessing of heart purity will appreciate St. Paul's advice. A man who shuns holiness meetings and holiness associates, thereby gives himself quite away.

Heb. 10: 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21. And *having* a high priest over the house of God;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of *our* faith without wavering ; for he *is* faithful that promised ;

24. And let us consider one another to provoke unto love and to good works :

25. Not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another* : and so much the more, as ye see the day approaching.

1. Boldness or liberty to enter the Holy of Holies, symbolical of entire sanctification.

2. Through the priesthood and sacrifice of Christ. By His blood.

3. "Let us draw near," etc.

4. "Let us hold fast," etc.

5. "Let us consider one another," etc.

This is a thorough setting forth of the doctrine of holiness, not only in general, but in minute terms.

James 1: 12. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

The philosophy of temptation is here presented. It comes through *desire*. The record says of Eve: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat."

The desire for what was good was normal and pure in Eve before the fall. But she had listened to Satan and allowed her desire to go out towards an object forbidden by God. Here was sin. Her soul became corrupted and her desire became lust. Fallen beings are subjected to temptation through appeals to unholy desire or lust. This lust is evil, but so long as it is controlled by the will, actual sin cannot take place. Lust cannot "conceive" without the consent of the will. When a soul is entirely sanctified, the lustful or evil quality is taken out of desire, and the desire becomes pure. Then the will, and the desire back of the will, become harmonious in the service of God. A pure soul may still be tempted as Eve was, and as Jesus was, by appeals to desire, and by suggestions of wrong methods to gratify normal desires.

James 4: 8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* doubleminded.

Two works — two blessings are here clearly taught.

1. "Cleanse your hands, ye sinners." Hands symbolize doings. Sins committed. Cleansing hands is equivalent to repentance and pardon or conversion.

2. "Purify your hearts, ye doubleminded." Converted Christians, till they are sanctified wholly, are doubleminded. The flesh and the spirit strive one against the other. Love is opposed by more or less of the remains of carnal hate. Peace is disturbed by unrest. The mind is not a unit with God, though its prevailing choice and bias are that way. Therefore, "purify your hearts, ye doubleminded." Here we have the "second blessing."

1 Peter 1: 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently.

1. The soul purified.

2. By obeying the truth through the Spirit.

3. Result: unfeigned or pure love to the brethren.

4. Be careful that the heart is kept pure, and that no mixture of selfishness or lust creeps in to poison this pure fountain of love.

1 Peter 3: 3. Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.

15. But sanctify the Lord God in your hearts: and *be ready* always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

1. Abstain from outward adornment. Three specifications: (1) plaiting the hair, (2) wearing gold, (3) putting on apparel for the mere sake of adornment.

2. Adorn "the hidden man of the heart" with incorruptible adornment. The meek and quiet spirit, like Jesus, priceless in God's sight.

3. Holy women of old lived this way.

4. Sanctify the Lord God in your hearts.

5. With meekness and fear testify always to every one of the hope in you.

6. By being holy in heart you will be always ready.

1 John 1: 5. This then is the message which you have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1. God is light and in Him is no darkness at all. This is the starting point. God is morally transparent; He casts no moral shadow.

2. The second point is, that in order to fellowship with Him on earth and entrance into the heavenly world, we must be in this respect just like Him, that is, we must be entirely free from moral darkness or sin.

3. By nature and practice we are not morally transparent, but are morally opaque.

4. The profession of fellowship is a lie if there be still sin in us.

5. God has made ample provision in the gospel for fellowship with Him and freedom from sin.

6. The process is pointed out. (*a*) Forgiveness of sins upon confession. This brings us from darkness into light, but does not entirely free us from indwelling sin. "Awake, thou that sleepest, and arise from the dead, and Christ shall *give* thee light." Light is a free gift from God through Christ's atoning work. (*b*) Having come into light by the converting grace of God, the direction is plainly given to "walk in the light," that is, obey the convictions wrought in the soul by the truth. "Thy Word is a lamp unto my feet and a light unto my path." "As He is in the light," and as He reveals it to us. (*c*) The result is blessed. We have fellowship with God, and "the blood of Jesus Christ His Son cleanseth us from all sin."

7. The eighth verse is to be considered as the words of an objector who does not believe in inbred sin, or the residue theory of depravity. There were such in John's day, and there are such in our day. If they had believed in inbred depravity, they would have had no difficulty in

believing in its extirpation through atoning blood.

The tenth verse is also an objector's language. This objector does not think he ever sinned. He not only denies inbred sin, but scouts the whole idea of sin, actual and original.

The apostle teaches plainly the existence of inbred sin and the possibility of its extirpation through the blood of Christ. The seventh and eighth verses cover this subject.

The ninth and tenth verses treat of actual sins and their forgiveness after confession, with a clause added concerning deliverance from "all unrighteousness," which is probably the same as "sin" in the eighth verse. This passage of Scripture, as a whole, teaches forgiveness, purity, fellowship, heaven through the gospel plan.

1 John 3: 18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

19. And hereby we know that we are of the truth, and shall assure our hearts before him.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, *then* have we confidence toward God.

22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1. Be possessed of true, genuine, unadulterated love.

2. An infallible guide to the knowledge of God's favor. Are our hearts condemned? God condemns. Have we confidence towards God? Then our hearts are assured, and no man can look us out of countenance.

3. Prayer answered.

4. Faith and love are ours and God well pleased.

5. The assurance of the Spirit that we dwell in him and he in us.

THE WILL OF GOD.

Col. 4: 12. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Matt. 6: 10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

1 Thess. 4: 3. For this is the will of God, *even* your sanctification, that ye should abstain from fornication.

Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, acceptable, and perfect will of God.

The relation of the will of God to the entire sanctification of the hearts of believers. There can be nothing in the first of the above verses that makes allowance for sin. "Stand perfect and complete in all the will of God." In the second we are constantly to pray that God's will may be done on earth as it is in heaven. "On earth" — in my heart — now. "As it is in heaven" — perfectly, spontaneously, constantly, by all. In the third text it is shown that God wills or strongly desires our sanctification. Only one sinful indulgence is named, but who can doubt that full sanctification covers all sinfulness and lust? In the fourth text we see that by following a certain prescribed course, we may prove in our actual experience the "good, acceptable and perfect will of God."

A SECOND BLESSING.

2 Cor. 1: 15. And in this confidence I was minded to come unto you before, that ye might have a second benefit.

1 Thess. 3: 10. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

1 John 4: 17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

2 Cor. 7: 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Heb. 6: 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3. And this will we do, if God permit.

Here are five texts, all teaching substantially the same thing, namely, the great truth that the entire sanctification of the heart is a "second blessing." It is not all wrought at conversion.

In one it is a "second benefit." In another it is the supplying the lack in the faith of the believers, perfecting their faith. The expulsion of unbelief from the heart is the very essence of entire sanctification. In the third it is the perfecting of love. There was love before; by entire sanctification "love is made perfect." In the fourth it is perfecting holiness by the cleansing away of all filthiness. These brethren were holy before, but not perfectly holy. In the last it is going on unto perfection, not toward it, but unto it. Perfection or backsliding; there is no middle ground. So all these texts teach a "second work."

BY FAITH, NOT BY WORKS.

Eph. 2: 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Gal. 3: 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

These texts especially emphasize the truth that salvation is by faith and not by works. Entire sanctification is the elimination of sin from the heart, and that is a saving process. "By grace are ye saved through faith," whether the particular part of the work be justification or entire sanctification, it is all by faith and never by works. Good works have their place in the economy of salvation, but they are always fruit and never conditions. Precisely as we are justified by faith, are we sanctified by faith. Growth is not a process of grace, but a process of nature. The saved and sanctified soul grows according to a law of nature. That is always gradual. On the contrary, gracious processes are sudden, instantaneous and immediate. The Galatians tried the works process of obtaining perfection or sanctification, but they failed. They became Judaizers, and St. Paul was obliged to call them back to Calvary and the faith process.

NOW, IN THIS PRESENT LIFE.

James 1: 21. Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Rom. 8: 23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

The exhortation contained in the first of the above texts is to present entire salvation. Receive the engrafted word now. Immediately lay apart "all filthiness of flesh and spirit (see St. Paul, 2 Cor. 7: 1) perfecting holiness in the fear of God." "Receive" by faith this moment "the engrafted Word," "which is able," or has power, just now, "to save your souls" from all sin.

On the contrary, the redemption of the body is to be waited for. (See the second of the above texts.) The Bible makes a sharp distinction between soul salvation and body salvation. The first is now; the second is to be waited for till the resurrection.

Luke 11: 2. Thy will be done, as in heaven, so in earth.

Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye

may prove what *is* that good, and acceptable, and perfect will of God.

1 John 1: 4. And these things write we unto you, that your joy may be full.

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

Heb. 10: 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which *he* hath consecrated for us, through the vail, that is to say, his flesh;

21. And *having* a high priest over the house of God;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of *our* faith without wavering; for *he is faithful* that promised:

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another* : and so much the more as ye see the day approaching.

1 Thess. 5: 23. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful *is* he that calleth you, who also will do *it*.

There is no possibility of this prayer being answered, "Thy will be done, as in heaven, so in earth," if present entire sanctification be impossible.

To "prove that good, and acceptable, and perfect will of God" in this world, is to have the experience of entire sanctification, and no one can maintain a single moment that this text in Romans 12: 1, 2, refers to any life but the present.

Notice again the text in 1 John. What is fulness of joy but a fruit of the full indwelling of the Spirit? To have fellowship with God, to be rid of all darkness, to be cleansed from all sin, as well as being forgiven, is nothing less than full salvation. And it is in the present life.

Now read the text in Hebrews. "Having," means now. "Let us draw near," is now. "Let us hold fast," is now. "Let us consider," is now. "Assembling ourselves together," means in this life.

And so of the text in 1 Thessalonians, and especially taken with the context. We are to be sanctified wholly now, and to be preserved blameless unto the coming of Christ. The "rejoicing evermore," "praying without ceasing," "in everything giving thanks," is all in the present world.

THE TRUSTFUL HEART.

The entirely sanctified heart is one from which unbelief has been expelled. Therefore, it is a trustful heart. The heart must trust before it can be wholly sanctified. And when sanctification takes place, it will trust God naturally and easily. It will trust especially for spiritual things. Still, even a newly sanctified heart needs education and discipline to enable it always to say, "Thy will be done." The "whole armor" needs to be worn a little, and become fitted to the individual and the individual to it, before the heart can implicitly

and unwaveringly and unintermittently trust God. It needs schooling, especially in the matter of trusting God for temporal blessings. So the remainder of this chapter will be devoted to setting forth the "Word for it" with reference to the believer's privilege of living a life of trust.

Ps. 37: 1. Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2. For they shall soon be cut down like the grass, and wither as the green herb.

3. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5. Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass.

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

23. The steps of a *good* man are ordered by the Lord: and he delighteth in his way.

24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth *him with* his hand.

25. I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

26. *He is* ever merciful, and lendeth; and his seed *is* blessed.

27. Depart from evil, and do good; and dwell for evermore.

28. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29. The righteous shall inherit the land, and dwell therein for ever.

35. I have seen the wicked in great power, and spreading himself like a green bay tree.

36. Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37. Mark the perfect *man*, and behold the upright: for the end of *that man is* peace.

We give here a few quotations from the 37th Psalm. Let everybody read the whole Psalm in this connection.

Let us note a few of the points :

1. Fret not thyself because of evil doers.

2. Trust in the Lord. Thy food and shelter are sure.

3. Delight in God and obtain thy heart's desire.

4. Commit thy way to Him, and He will bring it to pass.

5. Rest in the Lord and wait patiently for him.

6. The steps of a good man ordered by the Lord.

7. The righteous not forsaken nor his seed begging bread.

8. He is merciful, and forsaketh not His saints.

9. Inherit the land and dwell therein forever.

10. The wicked are not so.

11. Mark the perfect man: his end peace.

Remember it is always the righteous, the saint, the perfect man, the good man, those who trust, commit, delight, rest, do good, etc., etc. Such men can depend on God to fulfil His promises every time. Let not the untrue, the unfaithful, the half-hearted, the indolent, the careless, the worldly expect these marvellous things done for them. God says he will do the exact opposite to such.

Isa. 26: 3. Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee.

4. Trust ye in the Lord for ever: for in the Lord Jehovah *is* everlasting strength.

Phil. 4: 4. Rejoice in the Lord always: *and* again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord *is* at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

19. But my God shall supply all your need according to his riches in glory by Christ Jesus.

To be kept in perfect peace in the midst of financial and temporal perplexity, burden and apprehended disaster, is a marvellous triumph of divine grace, but it is provided for in the promises, and every entirely sanctified heart knows what it is, if he has stayed his mind on God and trusted. If he fails here, he will fail in trusting God for continued heart cleansing. "Trust in the Lord forever." "Rejoice in the Lord always." "Be anxious for nothing." Pray, supplicate, give thanks. And the peace shall keep. And "My God shall supply all your need."

Matt. 6: 31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Take not thought, that is, be not anxious. Do your best in every respect; after that trust God implicitly. First of all, seek entire conformity to God's will; put yourself under the yoke of Christ; then use your brains, your hands and every faculty to the very best possible advantage. After that, trust God and be not afraid, no matter what happens.

1 Tim. 6: 6. But godliness with contentment is great gain.

7. For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8. And having food and raiment, let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

The trouble with too many Christians is they want too much. God gives some people money, because he can trust them to dispense it according to His will, but no man ought to seek to be

rich. There is great danger to those who *will* be rich. Those who make the accumulation of wealth the chief object in life cannot claim God's blessing, and will probably lose their souls. To one to whom God gives money, there is no safety, but in dispensing it with a free yet judicious liberality. If we will follow the teachings of God's Word as presented in these Scriptures, there is absolutely no such thing as failure.

James 5: 13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. Brethren, if any of you do err from the truth, and one convert him;

20. Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

2 Cor. 12: 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Matt. 26: 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

"The prayer of faith shall save the sick." There is no doubt but what in this matter of healing God is a Sovereign and works upon a different plan from that which governs the salvation of the soul. "Whosoever will may take the water of life freely." Whom God sees best to heal, He heals. — St. Paul was heard when he

prayed for the removal of the thorn in the flesh. The thorn was not removed; but he had grace to bear it.

Jesus prayed for the removal of the cup. "He was heard in that he feared" (Heb. 5: 7), but the cup was not removed. He was able to say, "Thy will be done." So may we in every circumstance in life.

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